

Master E.K.

NĀRĀYANA KAVACHAM



KULAPATHI BOOK TRUST

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Ph : **0891 - 2565291.**

e-mail : kulapathibooktrust@gmail.com

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PREFACE

Power runs as force along the lines of thought. This is one of the ancient most statements of the Seers. Based on this, the process of meditation is prescribed. Creating a thought-form is natural to the mind. If the thought matter is dedicated to God, then the circuit of the workings of nature is completed by man who forms the necessary link. The whole of the Science of Mantras is based on this fact. This forms a part of the Raja Yoga path. Think of God, and your limitations disappear. You have carved yourself out from God-matter and hence you have the riddle of your existence separately on the surface of God. When a divine thought form is proposed and produced in the mind in a spirit of dedication to God, then the total creation stands as an active God on the surface of the Supreme God. This process is carried out with the help of the utterance of some words and the reflection of their meanings. When used for this purpose the words are called Mantras. Using the Mantra as a shield which protects is a branch of the Science of Mantras. Such a creation is called Kavacham in Sanskrit and the term means a "Shield". Here the Shield is made up of the sound

vibrations, the utterance, the pulsation of breath which makes the utterance and the lines of thought which weave the meaning of the words.

This unique process which is first given in the Vedas is borrowed by the Seers of the subsequent works in Sanskrit. Veda Vyasa is among the most proficient and perfect Seers of the later age. He has composed the eighteen Puranas and the Great Epic, the Mahabharatha. He has also compiled the Brahma Sutras and above all he has versified the eternal message of the Lord under the title "*The Bhagavad Githa*". Above all he has rearranged the jumbled literature of the Vedas and it is beyond discussion that he is a past Master of all the branches of the ancient Wisdom. The Bhagavatha Purana is the sweetest and most sublime compilation of his works. It is composed in twelve books after the creative model of the twelve months of the solar year, which we call the twelve-syllabled name of the Lord. This book contains many unique passages which he has prescribed as Mantras. They are used for utterance, meditation and offering of the individual consciousness. The present sacred passage, **Narayana Kavacham** is among the sublime passages of Mantra dedicated to *Narayana*, the Lord of the Cosmic Consciousness. Each of the stanzas herein is called a Mantra as it is done in the case of the Vedic passages. Each is addressed to a God who is a manifestation of the Lord and who forms part of the body of the Cosmic Consciousness. This serves the purpose of

the Raja Yoga practice of meditation wherein the mind is used to cause the merging of the mind on the surface of the background consciousness. This serves a double purpose :

One : It forms a shield of protection to the person who meditates and gradually gets his existence merged in the newly created body of the Mantra which is made up of sound, and meaning. The cumulative thought form which is regularly proposed by daily meditation will take the place of the mind, the life-force and the tissues of the one who meditates. Thus the disciple gets his parts illumined and lived by the newly created body of light and experience. This serves to save his very existence from the self-proposed limitations and difficulties. This protects him through his life incidents.

Two : In course of time, the individual existence is liberated into the Cosmic Existence of the Lord so that the riddle of self-conditioning is solved forever. The individual is replaced by God Experience which lives for him in his place. This is called the Grand Liberation.

Every incident in the life of the disciple is filled with God presence and hence he will face no difficulties and shortcomings of the hitherto mental existence. When a man experiencing great difficulties begins to practise this, he will be out of all his troubles within an incredibly short period of time. Many people who suffer from misfortune, diseases, obsessions, oppression, tension and the onslaught of the social and planetary influences which stimulate the

experience of his past deeds, take refuge under the Kavacha. Invariably they find stunning results both from the mundane and the spiritual point of view. This is considered to be one among the most powerful formulae of the Mantras. This passage is given in the *sixth book* of the *Bhagavatha Purana*. The context runs as follows :

Indra, the King of Gods, had to face a fierce battle against a destructive giant called Trisira, the Viswarupa. Indra fought and fought when he gradually lost confidence. Then he was initiated into the Light of this Mantra, the Narayana Kavacha. He uttered it in meditation and identification. As a result he lost his identity of his mental weakness. The Lord walked with him through him and killed the giant Trisira. It is an allegory of the human consciousness which faces battle against the objective existence of the three persons (first person, second person and third person). The whole universe is made up of these three persons who work as the three-headed demon Trisira. The meditation of the Lord makes the demon merge on the background of the Light of all Subjectivity. The import of the allegory and the powers of the Mantra are far reaching beyond the imagination of the human mind. We propose to present the Mantra along with a rendering of the import in English and also the full directions to use the Mantra according to the tradition of the ancient seers.

E. K. Srinivasan

శ్రీ నారాయణ కవచమ్

ఓం నమో నారాయణాయ । ఓం నమో భగవతే వాసుదేవాయ ।
విష్ణవే నమః । ఫట్ ఇత్యస్త్రాయ ఫట్ । భూర్భువస్సువరోం ఇతి
దిగ్బంధః ॥

ఇత్యాత్మానం పరం ధ్యాయే ద్ధ్యేయం షట్చక్తిభి ర్యుతమ్ ।
విద్యా తేజస్తపోమూర్తి మిమం మంత్ర ముదాహరేత్ ॥

ఓం హరి ర్విదధ్యా నృమ సర్వరక్షాం
స్యస్తాంఘ్రి పద్మః పతగేంద్ర పృష్ఠే ।
దరారి చర్మాసి గదేషు చాప
పాశాన్ దధానోఽష్టగుణోఽష్టభాహుః ॥

జలేషు మాం రక్షతు మత్య మూర్తి
ర్యాదో గణేభ్యో వరుణస్య పాశాత్ ।
స్థలేషు మాయా వటు వామనోఽవ్యాత్
త్రివిక్రమః ఖేఽవతు విశ్వరూపః ॥

దుర్గేష్వటవ్యాజి ముఖాదిషు ప్రభుః
పాయా న్మృసింహోఽసురయాధపారిః ।
విముంచతో యస్య మహాట్టహాసం
దిశో వినేదు ర్మృపతంశ్చ గర్భాః ॥

రక్ష త్వసౌ మాఽధ్వని యజ్ఞ కల్పః
స్వదంష్ట్రయో స్నీతధరో వరాహః ।
రామోఽద్రికూటే ష్యధ విప్రవాసే
సలక్ష్మణోఽవ్యా ధృరతాగ్రణో మామ్ ॥

మాముగ్ర ధర్మా దఖిలా త్రప్తమాదా
 న్నారాయణః పాతు నరశ్చహాసాత్ ।
 దత్తస్వయోగా దథ యోగనాథః
 పాయా ధ్గణేశః కపిలః కర్మబంధనాత్ ॥

సనత్కుమారోఽ వతు కామదేవా
 ధ్యాయాస్యమూర్తిః పథి దేవ హేలనాత్ ।
 దేవర్షి వర్యః పురుషార్చనాంతరాత్
 కూర్మో హరి ర్మాం నిరయా దశేషాత్ ॥

ధన్వంతరి ర్భగవాన్ పాత్వపథ్యా
 ధ్వంద్వా ధ్యాయా ధృషభో నిర్జితాత్మా ।
 యజ్ఞశ్చ లోకాదవతా జ్జనాంతా
 ధృలోగణా త్రోధవశా దహీంద్ర ॥

ద్వైపాయనో భగవా నప్రబోధా
 ద్బుద్ధస్తు పాషండగణాత్ప్రమాదాత్ ।
 కల్కిః కలే కాలమలా త్రప్తపాతు
 ధర్మావనాయోరు కృతావతారః ॥

మాం కేశవో గదయా ప్రాతరవ్యా
 ధ్గోవింద ఆసంగవ మాత్తవేణుః ।
 నారాయణః ప్రాప్తా ఉదాత్తశక్తి
 ర్మధ్యందినే విష్ణురరీంద్రపాణిః ॥

దేవోఽ పరాష్ఠే మధుహోగ్ర ధన్వా
 సాయం త్రిధామావతు మాధవో మామ్ ।

దోషే హృషీకేశ ఉతార్ధరాత్రే
నిశీథ ఏకోఽవతు పద్మనాభః ॥

శ్రీవత్సధామా ఽపరరాత్ర ఈశః
ప్రత్యూష ఈశోఽసిధరో జనార్దనః ।
దామోదరోఽవ్యా దనుసంధ్యం ప్రభాతే
విశ్వేశ్వరో భగవాన్కాలమూర్తిః ॥

చక్రం యుగాంతానల తిగ్మనేమి
భ్రమ త్నమంతా ద్భగవత్ప్రయుక్తమ్ ।
దందగ్ధి దంద గ్ధ్విరిసైన్య మాశు
కక్షం యథా వాతసఖో హుతాశః ॥

గదేఽశ నిస్పర్శన విస్ఫులింగే
నిష్పిండి నిష్పిం డ్యజిత ప్రియాసి ।
కూష్మాండ వైనాయక యక్షరక్షో
భూతగ్రహం శ్చార్ణయ చూర్ణయారీన్ ॥

త్వం యాతుధాన ప్రమథ ప్రేతమాతృ
పిశాచ విప్రగ్రహ ఘోరదృష్టిన్ ।
దరేంద్ర విద్రావయ కృష్ణపూరితో
భీమస్వనోఽరేహృదయాని కంపయ ॥

త్వం తిగ్మధారాసి వరారిసైన్య
మీశప్రయుక్తో మమ ఛింది ఛింది ।
చక్షూంసి శర్మన్ శరచంద్ర ఛాదయ
ద్విషా మఘోనాం హర పాపచక్షుషామ్ ॥

యన్నోభయంగ్రహేభ్యో భూ త్కేతుభ్యో నృభ్య ఏవచ
 సరీస్పపేభ్యో దంష్టుభ్యో భూతేభ్యోఽ ఘేభ్య ఏవచ ।
 సర్వాణ్యేతాని భగవన్నామ రూపాస్త్ర కీర్తనాత్
 ప్రయాంతు సంక్షయం సద్యోయేఽ న్యే శ్రేయః ప్రతీపకాః ॥

గరుడో భగవాన్ స్తోత్ర స్తోభశ్చందోమయః ప్రభుః
 రక్ష త్వశేష కృశ్చేభ్యో విష్వక్సేనస్య వాహనమ్ ।
 సర్వాపద్భ్యో హరే ర్నామరూప యానాయుధాని నః
 బుద్ధీంద్రియ మనః ప్రాణాన్ పాంతు పార్షదభూషణాః ॥

యథాహి భగవానేవ వస్తుతః సదసచ్చయత్
 సత్యే నానేన నః సర్వే యాంతు నాశ ముపద్రవాః ।
 యథైకాత్మ్యాను భావానాం వికల్పరహితః స్వయమ్
 భూషణాయుధ లింగాఖ్యా ధత్తే శక్తిః స్వమాయయా ॥

తేనైవ సత్యమానేన సర్వజ్ఞో భగవాన్ హరిః ।
 పాతు సర్వైః స్వరూపైర్నః సదా సర్వత్ర సర్వగః ॥

విదిక్షు దిక్షూర్థ్వ మధః సమంతా
 దంత ర్భూహి ర్భగవా న్నారసింహః ।
 ప్రహోపయ న్లోకభయం స్వనేన
 స్వతేజసా గ్రస్త సమస్త తేజాః ॥

श्री नारायण कवचम्

ॐ नमो नारायणाय । ॐ नमो भगवते वासुदेवाय । विष्णवे
नमः । फट् इत्यस्त्राय फट् । भूर्भुवस्सुवरोम् इति दिग्वन्धः ॥

इत्यात्मानम् परम् ध्याये ध्येयम् षट्छक्तिभिर्युतम् ।
विद्या तेजस्तपोमूर्ति मिमम् मंत्र मुदाहरेत् ॥

ॐ हरिर्वदध्या न्मम सर्वरक्षाम्
न्यस्तांघ्रि पद्मः पतगेंद्र पृष्ठे ।
दरारि चर्मासि गदेषु चाप
पाशान् दधानोऽष्टगुणोष्टबाहुः ॥

जलेषु माम् रक्षतु मत्स्य मूर्ति
र्यादो गणेभ्यो वरुणस्य पाशात् ।
स्थलेषु माया वटु वामनोऽव्यात्
त्रिविक्रमः खेऽवतु विश्वरूपः ॥

दुर्गेष्वटव्याजि मुखादिषु प्रभुः
पाया नृसिंहोऽसुरयूधपारिः ।
विमुंचतो यस्य महाट्टहासम्
दिशो विनेदु न्यपतंश्च गर्भाः ॥

रक्ष त्वसौ माऽध्वनि यज्ञ कल्पः
स्वदंष्ट्रयो त्रीतधरो वराहः ।
रामोऽद्रिकूटे ष्वध विप्रवासे
सलक्ष्मणोऽव्या ब्रह्मताग्रजो माम् ॥

मामुग्र धर्मा दखिलात्प्रमादात्
 नारायणः पातु नरश्चहासात् ।
 दत्तस्वयोगा दथ योगनाथः
 पायाद्गणेशः कपिलः कर्मबंधनात् ॥

सनत्कमारोऽवतु कामदेवा
 ब्रह्मयास्यमूर्तिः पथि देव हेलनात् ।
 देवर्षि वर्यः पुरुषार्चनांतरात्
 कूर्मो हरि र्मा निरया दशेषात् ॥

धन्वंतरि भगवान् पात्वपथ्यात्
 द्वंद्वा ब्रह्मया दृषभो निर्जितात्मा ।
 यज्ञश्च लोकादवता ज्जनांता
 द्वलोगणा त्क्रोधवशा दर्हीद्र ॥

द्वैपायनो भगवा नप्रबोधा
 ह्रुद्धस्तु पाषंडगणात्प्रमादात् ।
 कल्किः कले कालमला त्प्रपातु
 धर्माविनायोरु कृतावतारः ॥

माम् केशवो गदया प्रातरव्या
 द्रोविंद आसंगव मात्तवेणुः ।
 नारायणाः प्राह्ण उदात्तशक्ति
 र्मध्यंदिने विष्णुररीद्रप्राणिः ॥

देवोऽपराह्णे मधुहोग्रधन्वा
 सायम् त्रिधामावतु माधवोमाम् ।

दोषे हृषीकेश उतार्धरात्रे
निशीथ एकोऽवतु पद्मनाभः ॥

श्रीवत्सधामाऽपररात्र ईसः
प्रत्यूष ईशोऽसिधरो जनार्दनः ।
दामोदरोऽव्या दनुसंध्यम् प्रभाते
विश्वेश्वरो भगवान्कालमूर्तिः ॥

चक्रम् युगांतानल तिग्मनेमि
भ्रम त्समंता ब्रह्मवत्प्रयुक्तम् ।
दंदग्धि दंद ग्ध्यरिसैन्य माशु
कक्षं यथा वातसखो हुताशः ॥

गदेऽश निस्पर्शन विस्फुलिंगे
निष्पिंडि निष्पिंड्यजित प्रियासि ।
कूष्मांड वैनायक यक्षरक्षो
भूतग्रहां श्चूर्णय श्चूर्णयारीन् ॥

त्वम् यातुधान प्रमथ प्रेतमातृ
पिशाच विप्रग्रह घोरदृष्टीन् ।
दरेंद्र विद्रावय कृष्णपूरितो
भीमश्चनोऽरोहृदयानि कंपय ॥

त्वम् तिग्मधारासि वरारिसैन्य
मीशप्रयुक्तो मम छिंदि छिंदि ।
चक्षूसि शर्मन् शरचंद्र छादय
द्विषा मधोनां हर पाप चक्षुषाम् ॥

यन्नोभयंग्रहेभ्यो भू त्केतुभ्यो नृभ्य एवच
 सरीसृपेभ्यो दंष्ट्रभ्यो भूतेभ्योऽघेभ्य एवच ।
 सर्वाण्येतानि भगवन्नाम रूपास्त्रकीर्तनात्
 प्रयांतु संक्षयम् सद्योयेऽन्ये श्रेयः प्रतीपकाः ॥

गरुडो भगवान् स्तोत्र स्तोभश्चंदोमयः प्रभुः
 रक्ष त्वशेष कृश्छ्रेभ्यो विष्वक्सेनस्य वाहनम् ।
 सर्वापद्भ्यो हरे नामरुप यानायुधानि नः
 बुद्धीन्द्रिय मनः प्राणान् पांतु पार्षदभूषणाः ॥

यथाहि भगवानेव वस्तुतः सदसच्चयत्
 सत्ये नानेन नः सर्वे यांतु नाश मुपद्रवाः ।
 यथैकात्म्यानु भावानाम् विकल्परहितः स्वयम्
 भूषणायुध लिंगाख्या धत्ते शक्तिः स्वमायया ॥

तेनैव सत्यमानेन सर्वज्ञो भगवान् हरिः ।
 पातु सर्वैः स्वरुपैर्नः सदा सर्वत्र सर्वगः ॥

विदिक्षु दिक्षूर्ध्व मधः समंता
 दंत भीहि भीगवा त्रारसिंहः ।
 प्रहापय न्लोकभयम् स्वनेन
 स्वतेजसा ग्रस्त समस्त तेजाः ॥

A run-on translation of the Mantra

I meditate Lord Hari as follows :

1. He is sitting on the shoulders of Garuda, the Lord of the eagles. The Lord's Lotus feet are placed in the palms of Garuda. The Lord has eight splendours emerging as eight of his arms. Each of the arms holds the sword, the dagger the shield of skin, the spear, the club, the bow, arrow and, the noose. Such a Lord should propose all protection to me.

2. Let the form of the great Fish save me from creatures of water, and from the noose of Varuna. The Dwarf celibate who has pervaded all the planes of creation with the illusion through his three steps and who has assumed the shape of the whole Universe should protect me in all spaces that are filled with the sky.

3. May the Lord with Lion's head and human frame who is the constant enemy of the inimical forces, save me from the peril of jungles and battles. I meditate upon his laughter and its sound as destroying the embryos of the devilish forms.

4. May the frame of the great Yagna which emerges in the form of the Great Boar lifting up the globe of earth on its tusks save me in the course of my travel. Let Parasurama save me on the cliffs of mountains and keep me to the abode of my Ashram.

May Rama, the elder brother of Bharatha, save me with the favour.

5. May the Lord Narayana save me from committing mistakes in taking decisions under trying circumstances. May the Lord Nara save me from ridicule. May Dattatreya, the Lord of Yoga, save me from my nonyogic attitude. May Ganesha, the Elephant God, save me from creating obstacles. May Lord Kapila save me from creating involvements of karma.

6. May Lord Sanatkumara save me from the instinct of lust and sex. May the Horse-headed shape of the Lord save me from the indifference of the Devas. May Narada, the Lord of the Divine Sages save me from accepting any other personality except the Lord. May the Lord who presides over the form of the Tortoise save me from committing sin in the bottom levels.

7. May the Lord Danwantari save me from accepting disagreeable diet and habits. May the Lord Rishabha, the trill of my voice, who has conquered the whole of myself save me from the struggle between the pairs of opposites. May the Lord Yagna save me from the plane of social reactions. May Balarama, the Lord of strength, save my strength. May the Lord of Serpents save me from being subject to the spite of either others or myself.

8. May the Lord who is the son of Mystic Island save me from my lethargy towards realisation. May the Lord Buddha save me from the negative souls and from my faulty behaviour. May the Lord Kalki who has come down to save the Eternal Law save me from the filthy attitude of over-looking situations and wasting precious time.

9. May the Lord Kesava with his club save my two hours from dawn ; May Govinda who is tending the cows and wearing his flute save during the next two hours. May Narayana with his mace lifted up ready, save me during the next two hours. May the Lord Vishnu with his dagger in hand save me during the next two hours from moon.

10. May the Lord who has killed the giant of indulgence with his great bow save me during the next two hours. May Madhava the Lord of the three worlds save me during the two hours in the evening. May the Lord Hrishikesa save me during the next two hours after dusk. May the One Lord of subjectivity save me during the two hours from midnight. May the Lord with the Lotus in his navel save me during the next two hours.

11. May the Lord with the radiance of the jewel on his breast save me during the next two hours. May the Lord with the sword in his hand save me during the next two hours. May the Lord decorated with the fresh garland save me during the two hours

before dawn. May the Lord of the whole universe and the time units save me from all.

12. May the rotating wheel of time and space with the all-destroying flames emerging from the effulgent edges, rotating everywhere being proposed by the splendid Lord, burn to ashes all the inimical forces like the bundles of straw.

13. Oh! The Club of the Lord with sparks of explosion at the point of contact destroy all passivity towards weakness. You crush to powder all the inimical forces of the devils, demons, astral beings and the departed and disembodied impurities.

14. Oh! The great Conch blown by Krishna, you make the hearts of the devils and demons shudder to the core.

15. Oh! Sword of the Lord with the sparkling curved edge, you cut to pieces all the forces of my undesirable nature, you being stretched out by the Lord. Oh! Shield of the Lord, you eclipse the evil eyes of the sinful enemies with your effulgence of hundred full moons.

16. May any fear caused by the beings ethereal, meteoric, human, venomous, tusky, devilish and the sinful and any aspects that are unprogressive be destroyed instantaneously by the utterance of the name and proposing of the shape of the Lord.

17. May the Lord of eagles with his frame of all the measures, timings of utterance and invocation and who is the vehicle of the Lord of the Universal Armies save from all types of tight corner.

18. May the weapons of the Lord's name and frame which are also the jewels that decorate Him and serve Him consciously save our will, mind, senses and pulsations.

19. In essence the Lord is the very content of the existence and non-existence. Let this Truth be with us to save from the great perils and untoward happenings.

20. He has nothing outside himself for those who meditate and experience the one "I AM". With His great power of illusion He bears the various forms of His power in the names and symbols of His jewels and weapons.

21. With the very existence of these jewels and weapons, may the Lord who is all Wisdom who is called Hari save us from all shapes and natures at all places in all times since He is pervading all.

22. From the direction and the corners of the directions, from above and below, from around within and from outside, may the Lord, the Lion-headed man expel fear by the presence of His light which absorbs all lights.

Explanatory Notes

Meditation :

This is the process of submitting the mental activity to the background consciousness which belongs to the higher practitioner. This neutralises the already existing thought forms and the impressions about the environment along with reactions thereupon. A divine pattern is to be proposed by the mind and the mind is then to be submitted to the proposed pattern, in the name of God. Care should be taken that no concentration of mind is practised while doing this. Concentration is the effort of the conscious mind which keeps the lower mind more conscious as a consequence of which it opposes the practice of meditation. In fact the practitioner is expected to relax his mind, senses and body into the proposed divine pattern.

Procedure 1 :

This is a preparatory process for meditating a divine pattern according to the scientific tradition of *Mantra Sastra*. It is called *Nyasa* in Sanskrit. The term means superimposing the counterparts of God-light upon the various parts of the body of the practitioner. This is done in the form of meditating the prescribed sounds upon the said centres of the body. This gives the required stimulation to the vital centres of the human mechanism which in its turn

prepares the human vital vehicle to be purified to serve as the vehicle of God-light.

Procedure 2 :

This is also the same process as above but with the second required mantram. The first mantram of procedure 1, is called the eight-syllabled mantram of the Lord Most High. It bears a correspondence with the eight-syllabled line of the metre called *Gayatri*. In the Vedas the *Gayatri* is the metre of 24 syllables divided into three lines of 8 syllables each. These eight syllables bear a correspondence with the eight equal parts of the day of 24 hours beginning with sunrise. Each syllable corresponds with a unit of three hours duration, eight of such units making the day of 24 hours. This is called the arrangement of the eight arms of the Lord around Himself in the divine pattern. This is called the Mantram of Lord Narayana, which term indicates that the Lord is the path of the waters of life in their ascending and descending arcs of the sun's path through the day and the night.

Procedure 2 indicates the process of superimposition upon the fingers and the hands of the practitioner. This is called *Karanyasam* in Sanskrit. The term means the super-imposition of God-light upon the hands. This is also done by the 8-syllabled mantra.

Procedure 3 :

This is a second super imposition of God-light upon the hands of the practitioner. This is done by the second name of the Lord which is of 12 syllables. This indicates the 12 months of the solar year and bears correspondence with the rotation of the 12 signs of the Zodiac through the day. Each unit contains one syllable which corresponds with two hours duration of the diurnal rotation of the earth. The Mantram invokes the presence of the Lord of the 12 syllables who is called *Vasudeva* meaning the God who lives in the beings to walk on earth. This division is called *Trishtup* metre in the Vedas.

Procedure 4 :

This is the superimposition on the third plane of meditation. This is according to the six syllabled mantram of the Lord which corresponds with the six seasons of two months each of the solar year and the units of four hours each in the daily rotation of the earth. This completes the preparatory meditation required before the practitioner is fit to enter into the main pattern of the meditation.



Procedure for Meditation

Daily practise meditating Narayana Kavacham during a fixed hour which is prescribed by yourself according to convenience. It is most preferable to select the fresh hours in the morning : one hour before or after sunrise. Practise purity in mind and do not think ill of others. Let there be no strong motives towards any, self-prescribed object and no motive at all for anything negative or detrimental to others. Take your daily bath and wear clean robes washed and well-dried. It is preferable to take some milk or butter-milk before you sit for meditation. Sit north-facing and erect without tension in any part of your body. Sit upon a grass-mat or wooden plank. You can sit in *Padmasana* (Lotus posture) or *Siddhasana* (accomplished posture.) Let not your mind or speech go after things in the environment. Close your eyes, think of your heart and utter OM soft and sweet three times while you listen to your own sound.

Procedure I :

Meditate for half a minute upon each of the following parts of your body locating the sound prescribed for that particular part of your body in the given order. That means you have to meditate the presence of that particular sound in that particular part of the body.

Feet	...	....	OM	ఓం
Knees	...	....	NAM	నం
Thighs	...	....	MO	మోం
Belley	...	....	NAAM	నాం
Heart	...	....	RAAM	రాం
Throat	...	....	YEM	యం
Mouth	...	....	NAAM	నాం
Top of head	...	....	YEM	యం

In the first step, you have to meditate the sound OM at your feet. Do this for half a minute and go to the next part of the body with the sound. Like this you complete meditating the 8 syllables upon the eight prescribed parts of the body. Then meditate upon the total Mantra as the total shape of your body uttering in the following manner : *OM Namō Narayanaya*. At the same time, meditate the import of the Mantra as “OM I SUBMIT MYSELF TO LORD NARAYANA.” This completes the first procedure.

Procedure II :

Meditate upon the following parts of your both hands with the respective syllables uttered mentally as sounds and located upon the given parts as follows :

Thumbs	.....	...	OM	ఓం
Index fingers	.....	...	NAM	నం
Middle fingers	.....	...	MOAM	మోం
Ring fingers	.....	...	NAAM	నాం
Little fingers	.....	...	RAAM	రాం
Inside the palms	.....	...	YEM	యం
Outside the hands	.....	...	NAAM	ణాం
Both the palms clasped in Namaskara Mudra		...	YEM	యం

Then again meditate upon the total Mantram,

Om Namo Narayanaya

ఓం నమో నారాయణాయ ।

Procedure III :

Meditate upon the parts of the hands given syllables in the following manner :

Right thumb	...	...	ఓం	OM
Left thumb	...	...	నం	NAM
Right index finger	...	...	మోం	MOAM
Left index finger	...	...	భం	BHAM

Right middle finger	...	...	గం	GAM
Left middle finger	...	...	వం	VAM
Right ring finger	...	...	తేం	TAEM
Left ring finger	...	...	వాం	VAAM
Right little finger	...	...	సుం	SUM
Left little finger	...	...	దేం	DAEM
Right palm	...	...	వాం	VAAM
Left palm	...	...	యం	YEM

Then meditate upon the total Mantram,

Om Namo Bhagavathe Vasudevaya

ఓం నమో భగవతే వాసుదేవాయ ।

Procedure IV :

Meditate upon the following parts of your body with the corresponding sounds prescribed :

Heart	...	...	ఓం	OM
Head	...	...	విం	VIM
Brow-centre	...	...	షం	SHUM
The whirl-centre of hair	...	...	ణం	NUM
In both eyes	...	...	వేం	VAEM

Neck, shoulders, elbows ... సం NAM

All round the body మం MUM

Then meditate upon the total Mantra as follows :

Om Vishnave Namaha.

ఓం విష్ణవే నమః ।

Then start the meditation of the main Mantra with each picture of the given deity filling your whole body.



Run on translation of the Mantra

The accomplished effects of this meditation :

Jupiter, the Guru of Indra has initiated Indra into this age-old formula of meditation and said, "Oh! Indra, this is called the shield of Narayana. You can overcome and vanquish all the armies of devilish forces by this. One who achieves the state of keeping this picture suspended in and around, while doing anything, will attain accomplishment. His very ethers, physical tissues and thought-forms will be rearranged according to the given divine pattern. For such a one who is accomplished, the environment will be affected by his presence. Whatever he sees, touches and wherever he walks and fills the space with the sound of his talk will be charged by the divine Presence. Everything will be arranged in safety and happy coincidence. Defects, short comings and risks will be removed from his way. In fact he will have no fear of superiors or inferiors or enemies or etherial forces, wild animals and venemous creatures. Poison will be neutralised by his presence.

Long ago there was a pious brahmin who had no desires at all. He got himself accomplished with this divine pattern when his very presence was completely filled with the presence of the Lord. In the end he left his physical body while meditating

this model. Even after his death, the divine pattern stood suspended in that place for many years. One king named Chitra Ratha was going in an aeroplane with his wife. The plane crossed the place where the divine form stood suspended. The plane was disturbed of its path and attracted to forced landing to that place. Before the plane crashed to the ground a pious disembodied soul flashed the divine pattern to the mind of the king who began to meditate upon it. Then the crash was prevented and the plane again resumed to its path safely. Then the king and his queen came down and visited the place with veneration to pay the homage. From that day onwards the king and the queen made a total surrender of themselves to this divine pattern and lived in peace for a long time.

Glossary of some Sanskrit Terms

Hari : This is the name of the form which the Lord takes before He comes down to the earth as an Avatar to lay the Law. *Parabrahman* is the God Absolute who is beyond all, and who has nothing to do with any of the workings of the Universe. In fact he exists as the background of all the creation on which the active God Principle begins to work and later is called *Hari*. It is not exactly the name of that form of God but it is pair of sounds that bring forth the utterance of the word into the vocal audible sound. In the *Tantras*, these two sounds put together form the name of the power in its female manifestation. Then the God is called *Hreem*. When it comes down as the active male principle, the God in man is called Hari. When it acts as the reabsor- bing principle it is called *Hara*.

The Lord with eight arms :

The pantheon of God in the various ideologies of the ancient races and nations show the number of arms and heads more than that are usual to a human frame. This is because the arms and heads denote something other than the literal meaning. We see Gods with four, six, eight, sixteen and thirty two arms. This is nothing but the symbolic

representation of some essentials that express the nature of the God-form. In some cases, the number of arms represents the number of syllables in the Mantra. For example the *Lord Nrisimha* with his 32 arms represents the *Unustup* meter with four lines 8 syllables each. In some cases they represent the divisions of the day during which the synthetic meditation is to be superimposed. In the present case, the eight arms indicate the eight divisions of the day each of which contains three hours duration. This is called *Gayatri* meter which contains three lines of 8 syllables each. The 8 syllabled mantra of *Lord Vishnu* is figuratively represented here as the Lord with eight arms.

Gada :

The weapon which is known as mace is one of the essentials of the major number of God forms. It represents the head and the spinal column of the human being which when meditated as the weapon of the Lord will produce sparks of intelligence to destroy evil thoughts at the point of contact.

Bow and Arrows : The bow represents the brow centre with the two eye-brows. This is graphically indicated as the sound OM in its Sanskrit form of alphabet. The arrows which are generally five in number represent the five senses that are being shot out from the mind into the objectivity.

Pasa : This is the noose that is characteristic of God *Varuna*. It represents the ring of pass-not. This is nothing but the ego-consciousness which cannot be surpassed by the consciousness without the grace of the Lord. This is generally called the point of view or individuality. It is also compared with the ring of horizon around observer consciousness.

The fish : This is the first of the ten manifestations called the Avatars on the cosmic scale. In all the ancient scriptures the fish is the symbol of the first manifestation and represents the dawn of the limited consciousness on the background of cosmic consciousness. Without this, there is neither knowledge nor knowing and hence it is worshipped as the renovation of the eternal wisdom from the bottom of the ocean of oblivion.

The mystic dwarf: *Vamana* is one of the Lord's Avatars on the cosmic scale. In three steps he pervades all. The first step is called the physical existence. The second step is the existence of consciousness. The third step is the existence of the spirit of God that is one and all. In the first step, the Lord stands as the dwarf whom we know as the physical man. In the second step we know him as the personality and intelligence that pervades everything existing. In the third step it is God-consciousness

which replaces man-consciousness and pushes it down to the nether regions.

The Lion-headed God :

It is the symbol of the real valour in the heart of the human being. At the time of redeeming the individual, this Lord will break open the ego centre as a pillar and come out to save the God-minded. The constellation called the *Leo* in Heavens contains the group of solar systems which shed light to stimulate the lion-consciousness in the human beings on this earth. The human being on this earth bears a working correspondense with these solar systems in the regions of his diaphragm. Meditating the lion-god in the region of the diaphragm awakens the individual conscious-ness into the consciousness of the Lion-headed God.

The Boar-headed God :

Varaha is one of the cosmic Avatars of the Lord. He represents the first frame of tangeable creation in space. Space assumes the nature of a globe and begins to rotate by virtue of this cosmic deity who is said to lift the globe of existence from the ocean of non-existence.

Rama :

There are two Avatars by this name that are described here.

(a) *Parasurama*, the brahmin celibate with an axe in his hand. Whenever the administrative and political forces grow immoral and work against the interests of the society, then there will be a violent reaction which is represented by this Avatar. In the past the Lord came down as Parasurama who chased the rulers and killed while he went round the globe of earth for 21 times.

(b) *Sri Rama* who married *Sitha*, went into the forests and killed the immoral king Ravana with all his armies and established the Law once again for the good of humanity.

Nara and Narayana :

There are the two great Avatars who came down as the two great sages of a hermitage in the Himalayas. They made great penances and established their existence in the beings of this earth as the individual consciousness and the God consciousness of these beings.

12. **Dattatreya** : This is the incarnation of the Lord as the presiding deity of the yogic consciousness. He is born as the son of the great sage *Atri* by *Anasuya*. This is an allegory where *Atri* means not-three and *Anasuya* means the absence of jealousy. The allegory indicates that the human mind which is free from jealousy bears

the Lord of Yoga as its child who redeems the individual consciousness from the riddle of the personality consciousness which is made up of the perception of the three persons .(first person, second person and the third person). *Dattatreya* is described as the celibate with the three heads having the three fold wisdom of the Vedas as the three dogs following him. Here dogs represent the consciousness below the perception of the human. They also represent the sacred rays of light that flow down to us from the sacred solar system which we call the dog-star.

- 13. Ganesh :** This is the famous Elephant God who is the son Lord Siva. He is the graphic representation of the sound 'G' who forms the first impediment to the breath which is a necessary regulation to produce the group of the consonental sounds. Hence he is called the Lord of impediments. In fact he is the Lord of the consciousness which makes us cross the impediments while we begin to learn the sacred science of spiritualism.
- 14. Kapila :** He is the Lord of the number consciousness who operates in the development of the embryo of all the biological species. He is responsible for the distribution of the five states of matter, the three gunas and also the consistency of the number of

bones, limbs and internal organs of a living frame on the earth. For this reason he is described as the founder of the Sankhya consciousness.

15. Sanatkumara :

He is one of the four *Kumaras* or the nascent states of consciousness that descends through the creation to preserve the potentialities of initiation into God consciousness to every living being at some stage. These Kumaras come down as the rays of consciousness through the various rays that come down to our earth from the sacred solar systems of our neighbourhood. For example, the Sanatkumara ray of our earth has descended from the planet *Venus* of our solar system. This planet had received his grace from the very sacred Sun whom we call Neptune. On this earth we have a prototype of the Sanatkumara as the one who presides over the spiritual *Hierarchy of the Manus*. Another Hierarchy exists in *Shamballa* and the two Hierarchies work respectively as the ruling and initiating forces for our human beings. The ruling force is called the *Kshatriya Hierarchy* while the initiating force is called *Brahmin Hierarchy*. They produce disciples and train them as Masters who co-operate with the planetary and the solar consciousness of our earth.



Master E.K.

(1926 - 1984)

THE IMPACT OF NARAYANA KAVACHAM

Kulpathi Ekkirala Krishnamacharya, known as **Master E.K.** among his followers, is the New-Age-Teacher, Healer and Yogi. He gave a synthetic understanding of the scriptures and their usefulness in daily life. He gave many spiritual practices to experience THE ONE. '**Narayana Kavacham**' is one such spark from his spiritual commentaries.

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